

150.

A

S E R M O N,

OCCASIONED BY THE DEATH OF THE

REV. NATHANIEL TROTMAN,

WHO DEPARTED THIS LIFE

THE THIRTY-FIRST DAY OF AUGUST, 1793,

IN THE FORTY-THIRD YEAR OF HIS AGE,

By J O S E P H B A R B E R. K

AT THE CLOSE OF THE SERMON IS ANNEXED

A L E T T E R,

FROM MR. TROTMAN, TO HIS CHURCH, DURING
HIS INDISPOSITION.

TO WHICH IS ADDED,

AN ADDRESS AT THE INTERMENT,

By T H O M A S T O W L E, B. D.

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TO THE
CHURCH AND CONGREGATION,
STATEDLY MEETING FOR WORSHIP IN
WHITE'S ROW, SPITAL-FIELDS:

THE FOLLOWING
SERMON AND ADDRESS,
AS A
TESTIMONY OF THEIR GREAT REGARD TO THEM,
AND TO
THE MEMORY OF THEIR LATE EXCELLENT
PASTOR AND MINISTER,
ARE MOST AFFECTIONATELY DEDICATED
BY THEIR FAITHFUL FRIENDS
AND SERVANTS,

THE AUTHORS.

TO THE
CHURCH AND CONGREGATION
IN THE MEETING FOR WORSHIP
WHICH NOW ASSEMBLES
THE FOLLOWING
SERMON AND ADDRESS



TESTIMONY OF THEIR FAITH REGARD TO THEM
THE MEMBERS OF THEIR FAITH EXCELLENT
PASTOR AND MINISTER
ARE MOST AFFECTIONATELY INVITED
BY THEIR FAITHFUL FRIENDS
AND CLERGY
THE AMONGS

S E R M O N, &c.

I now stand in the place of a dear and excellent Minister of Jesus Christ, who for the space of eighteen years dispensed the word of life unto the people of his charge, with great seriousness, diligence and faithfulness. But, how painful soever the thought be, you will see his face, and hear his voice no more. He has done his work, his labours are at an end, and he is gone to receive his reward, that reward of grace, which the Lord the righteous judge will give unto all his faithful servants, ministers or others.

My business is to assist you in improving this affecting Providence. It was at the request of this church that I undertook this service; nor was it without some reluctance that I did undertake it; as thinking it might be put into better hands, which would perform it unto greater advantage. However, being importuned by the gentlemen who brought me the church's request, such was my love to my dear brother deceased, and his flock, that I could not refuse.

In an humble dependence on Divine assistance,
I shall address you from that portion of God's
word, in

HEB. XIII. 7.

REMEMBER THEM WHICH HAVE THE RULE OVER
YOU, WHO HAVE SPOKEN UNTO YOU THE WORD
OF GOD, WHOSE FAITH FOLLOW, CONSIDERING
THE END OF THEIR CONVERSATION.

THE duty enjoined in this text, I apprehend,
is for the people to remember their faithful mini-
sters after they are dead.

It is true, that in our translation the first words
are, "Remember them which *have the rule over*
"you;" but they might have been literally translated,
Remember your *guides*, or *leaders**: and it is ap-
parent from the remaining part of the text, that
not living ministers were intended, but such as had
finished their course. "Remember your guides,
"who have spoken unto you the word of God;
"whose faith follow, considering the end of their
"conversation," *εξεασις*, the end, the exit, the
escape from dangers and troubles. Well then, the
people are commanded to remember their deceased
ministers; not merely to recollect that such persons
existed, but to remember what their doctrine was,
and what manner of persons they were in all holy
conversation and godliness, in order that they may
still profit by their doctrine and example. Some,
alas! forget them almost as soon as they are put
into the grave; which is a bad sign of their having

* *των ηγουμενων*. In Matt. ii. 6, the word is rendered governor,
and Acts vii. 10, where it is said, Pharaoh king of Egypt made
Joseph governor over Egypt and all his house,

received little or no benefit from their ministry. If, under their ministry you have been converted to God; or after conversion have received any considerable improvement in the divine life; you will be naturally induced to remember them with a kind of painful pleasure. The duty is enjoined upon all who have attended their preaching, and had an opportunity of knowing their good conversation in Christ Jesus: and perhaps, if you have not profited by their ministry, your calling to mind what they said, and what they did, may now be blessed of the God of mercy unto your soul's good. Though ministers die, yet consider the word they deliver does not die with them; no, it is had in remembrance before God; and people will be accountable to him for what they have heard from the lips of his faithful messengers.

In treating farther upon the subject we shall be led, 1st. To consider ministers as the guides or leaders of the people.

2dly. That it belongs unto their office to speak unto the people the word of God.

3dly. That as ministers should be examples to the flock in faith and good conversation, so it is the duty of the people to remember such ministers after their decease, and to follow them.

4thly. It is a weighty motive to excite the people unto this duty, to consider the end of their faithful ministers conversation.

1st. We must consider ministers as the guides or leaders of the people. However applicable this may be unto the preachers of God's word in general, yet we shall apply it in a particular manner unto *pastors* of churches. These are shepherds under Christ the Chief Shepherd; they take the oversight of a particular flock in the Lord's name; and then

it is incumbent on them to feed them with knowledge and understanding, and to guide them in the way everlasting. Ministers should be such as the possessed damsel said Paul and Silas were, viz. "Servants of the most high God, which shew unto men the way of salvation*." How strange, that the devil should give so good a character unto these holy men of God! But we may depend upon it, that he had no good design in this; I think it is more than possible that he aimed thereby to bring them under suspicion, as having some connection or confederacy with himself. But whatever his design was, the father of lies spoke truth for once; he gave them their true character; and this should be the character of all who sustain the sacred office of the ministry. They should be well acquainted with the way to Heaven, and walk in that way themselves, otherwise they are very unfit for guiding others therein. It is no privilege to have blind guides, but a mercy to be delivered from them; "for if the blind lead the blind, both shall fall into the ditch†."

Faithful pastors are *spiritual watchmen*, watching for souls as those that must give an account. They know in some good measure the worth of souls, the danger they are in, and the vast importance of their salvation; and it is their governing concern to be faithful to him that has appointed them their station. In their doctrine, their worship, their discipline and walk, they endeavour to act according to the mind of Christ. Such pastors are great blessings, and the people ought to be very thankful for them.

We may take them up under another idea, as *spiritual leaders*; then their business is to go before

* Acts xvi. 16, 17.

† Matt. xv. 14.

the Lord's host, to instruct them how to fight the good fight of faith, and to animate them in their christian warfare, that they may hold on and hold out unto the end.

We may consider them farther, *as rulers* in the church, and then it is their duty to rule for Christ and the good of his people. The apostle speaks of them under this character, *ver. 17* of the chapter where the text lies, "Obey them which have the rule over you," (the same word as in the text) "and submit yourselves, for they watch for your souls as those that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you." The rule which Christ hath instituted in his church is a mild and gentle rule. In the exercise thereof ministers have no right to act in an arbitrary manner, as if they had dominion over the people's faith; but they are to be helpers of their joy. They should not strive to have their own wills but the will of Christ executed; not seek their own glory, but their Master's glory.

Dr. Guyse, in a note upon our text, has in my opinion, stated this matter very properly according to the Scripture.

"The rule of evangelical pastors lies not, in giving laws, broaching doctrines, or exercising any authority of their own; but in explaining, establishing, and defending the laws and doctrines of Christ, and inculcating them on the consciences of his people by his sole authority, and exemplifying them in their own faith and holy conversation, according to what they have received by their commission, and can prove that they have received from him as contained in his word. All pretences to a church-authority beyond this, is really an Usurpation, and

Anti-christian lordship, instead of being entirely subordinate, as it ever ought to be, to the authority of Christ."

2dly. It belongs unto the office of ministers, to speak unto the people the word of God. This word, contained in the Holy Scriptures, is given to be "a lamp unto our feet and a light unto our path *." It is a revelation of the mind and will of God; bears the stamp, the impression of his holiness upon it, and is sufficient to instruct us in all that is necessary for us to know, believe and practise in order to our salvation.

Think what a treasure the blessed God has committed to us in his written word; it is infinitely more precious than all the treasures of this world. It opens to our view the everlasting covenant of grace, a covenant which contains all our salvation and all our desire; at the same time it furnishes us with the best instructions, motives and aids for a life of holy obedience unto the will of God.

Now, a principal part of the ministerial work is to explain and apply this word. Preaching is God's ordinance for the good of souls, and what he has greatly owned and blessed for that end. Memorable are the Apostle's words: "after that in the wisdom of God, the world by wisdom knew not God, " it pleased God by the foolishness of preaching to " save them that believe †." Multitudes under the preaching of the gospel have been convinced and converted; " turned from darkness unto light, from " the power of satan unto God; that they might receive the forgiveness of their sins, and an inheritance among them that are sanctified by faith which " is in Christ Jesus." And as to gracious souls, they

* Ps. cxix. 105.

† 1 Cor. i. 21.

have continual experience of the benefit and comfort of the word preached. Thereby they are quickened, are sanctified, are built up on their most holy faith, are refreshed and comforted, and enabled at times to go on their way rejoicing.

My brethren, it is an important trust, which is committed to ministers in the dispensation of the word, and it is required "of stewards that they be found faithful*." It is expected of them, "that they preach not themselves but Christ Jesus the Lord, and themselves the people's servants for his sake†." Christ crucified, should be the grand subject of their ministry; he should be the centre to which all the lines of their sacred ministrations tend. It would be improper for me on the present occasion to enlarge on the subject of preaching Christ; therefore I shall only say, that whilst ministers should *insist much* upon the doctrines of grace and the blessings to be enjoyed in the Redeemer, it is incumbent also on them, to explain and enforce the duties of christianity, teaching the disciples to observe all things whatsoever the Lord hath commanded, and urging upon their consciences the necessity of holiness of heart and life, without which no man can see the Lord. The salvation of Christ is a salvation from sin as well as misery, and the doctrine of the gospel is a doctrine according to godliness.

As to the manner of preaching, I shall drop only a few hints. As first it should be plain, suited unto the capacities of the common people. The Lord has declared his will that "the poor should have the gospel preached unto them," and in his revelation has brought down the most important and interesting matters unto the level of an

* 1 Cor. iv. 2.

† 2 Cor. iv. 5.

ordinary understanding; therefore it is the duty of ministers to study great plainness of speech, that they may accommodate themselves unto the capacities of the poor. In explaining the scripture it will indeed be necessary for them sometimes to introduce such things as the meaner sort, perhaps, may not understand; and which may be useful unto the more intelligent part of their auditory; yet in the general, preaching should be plain. Ministers must not aim to shoot over the people's heads, but try to reach their understandings and their hearts.

Again, preaching should be faithful; not soothing men in sin, not lulling them asleep in a state of distance from God, whilst they are minding the world and their pleasures and neglecting him and their souls; but ministers should try to awaken them out of their dangerous security, by convincing them of their lost condition; and thus to bring them to make the necessary inquiry, "What must we do to be saved?"

It is therefore their duty to preach the law as well as the gospel; to open its purity, spirituality, and wide extent, together with its awful curse; that their hearers may be convinced, if the Lord shall succeed their endeavours, of the impossibility of being justified by the deeds of the law, and may be driven from their sins, and from self-righteousness and self-dependence unto the Lord the Redeemer for righteousness and life. Thus the law should be preached in suberviency to the gospel, and the gospel should be preached for healing the wounds of conscience and encouraging awakened sinners to come to Christ for salvation. In conversion-work, the Lord ordinarily makes use of both law and gospel; the terrors of the law for driving, the grace and comforts of the gospel for drawing.

Moreover,

Moreover, it is a necessary part of a minister's work, frequently to insist upon the riches of God's grace in his covenant, and the abundant consolation he has provided for his people in Christ Jesus, that their faith and hope in him may be strengthened, and they may be helped against their doubts, fears and discouragements.

I shall only add upon this, that it is ministers duty, to preach affectionately and fervently; to let the people see that they are in earnest, that they feel the importance of what they deliver, and that it is not out of ill-will, but love to their souls, that they speak so plainly and faithfully the truths of God.

I need not inform those who statedly attended upon his ministry, how well the pastor of this church exemplified what I have been saying. The Lord had blessed him with good ministerial gifts, and he made a good use of them. "He was a scribe well instructed unto the kingdom of Heaven, who brought forth out of his treasure things new and old*." I am persuaded you are ready to bear witness, that he was a wise, able and faithful dispenser of God's word; and many of you, through the rich and sovereign grace of God, are seals of his ministry, and shall be his crown of rejoicing in the day of the Lord. O that this might be said of others who attended upon his preaching!

Observe 3dly. That as ministers should be examples to the flock in faith and good conversation, so it is the people's duty to remember such ministers after their decease, and to follow them. It is very important for ministers to be 1. *Men of faith* in two respects or senses, that is, they should be sound in the

* Matt. xiii. 52.

doctrine of faith, and possessed of the grace of faith. Let us spend a few thoughts upon each of these.

They should be sound in the doctrine of faith. It is the business of their station to teach the faith unto others ; but how unfit are they for this, unless they believe it themselves ? There have been, and now are false teachers and heretics in the church, therefore the people should guard against them, and not bid them God speed. Churches have a right of judging for themselves, should search the scriptures, and form their judgment by that holy and perfect rule ; and then what they apprehend to be truth, especially the most important truths, they should hold fast, and not be willing to part with. In the choice of their ministers, they should regard it as their duty to choose men sound in the faith, as well as of good moral character : for my part I wish them not to take any for their pastors, except they are willing to satisfy them of their soundness in the great and leading doctrines of the gospel. The complexion of the times calls for special caution, for at this door of indifference to the truth, abundance of error has got into the church.

But farther. It is of great importance for ministers to be possessed of the grace of faith, that is, firmly to believe the gospel to be of God, and to believe on Jesus Christ for their own salvation. This is absolutely necessary for their own personal safety and happiness : they stand in need of the same Christ and the same salvation they preach unto others ; for they are polluted, guilty sinners, cannot save themselves, and there is no salvation for them, but in Jesus Christ. Yet according to the constitution of the gospel, without faith they can have no interest in Christ ; for it is written, “ he
I “ that

“ that believeth shall be saved, but he that believeth not shall be damned *.” Therefore should they live and die without faith, after they have been preaching Christ to others, they themselves will be cast away. How awful to think of it!

Moreover, this faith is necessary to support them, to make them faithful and to keep them steady in their work. They are exposed unto many temptations to unfaithfulness. If they speak plainly and closely, perhaps some of their friends take offence, and will walk no more with them: Or, perhaps their faithfulness will stir up the resentment, the rage and persecution of their enemies. Now what shall shield them in this case? I know nothing like faith, a divine faith. The apostle compares it to a shield, “ wherewith we may quench the fiery darts of the wicked one †;” and I believe it is the best shield in the world to secure ministers against being hurt by temptations to unfaithfulness; for if they can trust in their blessed Master to support them, to supply them, to carry them through all the difficulties of the way, and at last to put them in possession of eternal life; this will enable them to conquer the world, and run any risk for Christ and a good conscience. Whereas, if men set out in the work of the ministry without faith, it is very likely they will soon grow weary of it, and give it up; or if they continue therein, there is no probability of their being faithful. It is very happy for ministers when they preach what they firmly believe, and preach Christ as a Saviour precious to their own souls, and in whom they trust for their own salvation. This puts life and vigour into their ministrations, and the word is then more likely to

* Mark xvi. 16. † Eph. vi. 16.

reach the hearts of the hearers, when it comes from the heart of the preacher.

2. Ministers should be men of a good life and conversation: and such indeed they will aim to be, if they are men of faith, because faith and holiness are inseparably connected. The faith of the gospel is a "most holy faith;" and they who cordially believe it are sanctified thereby, and conformed thereunto. Thus we read of the gentiles, that when the gospel was sent unto them and received by them, "God purified their hearts by faith*." We read of the Thessalonians, "That they were chosen to "salvation through sanctification of the spirit and "belief of the truth †." And you may recollect how our blessed Lord prayed for the sanctification of his disciples, "Sanctify them through thy truth; thy word "is truth ‡." It is certainly a matter of great importance for ministers to be men of holiness, and to set a good example unto their flocks. Without holiness they can never see the face of God with comfort, and there is no prospect of their doing much good unto other men's souls, unless they live the gospel as well as preach it. If their lives contradict their doctrine, this has a tendency to harden sinners in their wicked ways, and to hinder the acceptance of their labours among the saints. People expect more from their teachers than from others; indeed some are hardly willing to make reasonable allowance for unavoidable human infirmities; therefore, if they mean to be useful in their ministry they must be very careful to recommend themselves by a good life and conversation. It has been seen, that one great blemish in a minister's character, one very wrong *step* he has taken, has greatly hindered

* Acts xv. 9. † 2 Thess. ii. 13. ‡ John xvii. 17.

his future usefulness. But, my brethren of this church and congregation, it has been your mercy that you had a pastor, who both preached well and lived well.

And now I come to the main point in the text, which is to urge upon you the advice, yea, the divine command, *to remember* your beloved pastor, now he is dead, and *to imitate* his faith and good conversation.

I beseech you, (1.) Remember his preaching, what doctrine he preached, and with what fervour and affection he preached. You know his sentiments, for he did not try to conceal them, as the manner of some is. He had a great veneration for the holy scriptures as God's revelation; professed to make them the standard of his faith and practice, and I dare say, did not wish you to receive what he delivered, without referring you to the scriptures, and producing evidence from thence, that he was speaking the truth of God. He spake because he believed; and I trust you received his doctrine because you believed. Well then, "hold fast what you have received, and be not children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." We live in shaking times, wherein many are departing from the faith; some professors running into arminianism, some into arianism or socinianism, and others into antinomianism; yea, some have gone into very wild enthusiastic notions, and others into avowed infidelity. This should awaken the zeal of the lovers of the truth, "to stand fast in it, and to contend earnestly for the faith once

* 1 Cor. xvi. 13. Eph. iv. 14.

" delivered

“ delivered unto the saints*.” It should be an earnest contention, yet not in bitterness and wrath, but with a spirit of meekness and love. Don’t forget the zeal of your departed minister, he was not indifferent to the truth, but pleaded for it with great earnestness, as you very well know. Let his zeal stimulate yours.

But withal, let me entreat you to consider what effect his preaching has had upon you. Have you received the gospel into your hearts by faith, and has it been the power of God unto your salvation? Your minister laboured hard for the good of your souls; he was willing to spend and be spent in your service. Has he not frequently addressed you, trying with all the power of sacred eloquence and the tenderest compassion to persuade you to be reconciled to God, to forsake your sins, accept of Jesus Christ for salvation, and give up yourselves unto his service? But have you hearkened to his voice and “ returned to Jesus as the shepherd and bishop of your souls?” Or, are you still going on in the way of your own hearts, wandering from God, and living without any proper concern about your souls and another world? If so, I entreat you to call to remembrance what an affectionate faithful minister *you have lost*: How often he has warned you to flee from the wrath to come, and with what ardour of soul he has pressed you to come to Christ and mind religion in earnest.

Remember that you must meet him at the bar of God, and if you are then found in your sins, it will be a dreadful meeting for you. Don’t trifle with your souls any longer, nor rest satisfied until you have reason to hope, that you are savingly con-

verted unto God. O cry for mercy, cry for mercy.
 " Seek the Lord while he may be found, call upon
 " him while he is near*."

As to many of you, I believe my dear brother has been instrumental in the hand of the Lord to your saving good. To some he has been a spiritual father, having begotten you through the gospel; to others he has been an helper of your faith, your holiness and joy. You have heard him with great pleasure, and frequently with sensible benefit: You have hung upon his lips and rejoiced in the messages he brought. O be thankful, be thankful; bless God for his mercy, and be careful that you don't go back, but press forward in your christian course.

Remember what you have heard from him, and still try to profit by it; and to quicken your pace in the heavenly road, often think, what a joyful meeting you shall have with him in the kingdom of glory. You have frequently met him with abundance of pleasure in the house of God below, but the best meeting of all will be in the house of God above; *there* never to part more; *there* not to mourn, but to rejoice together, and that for ever in the salvation of God.

(2.) Remember the faith and good conversation of your deceased minister. There is no room to doubt of his having been a man of faith, true and saving faith, that faith which is of the operation of God, which purifies the heart, which worketh by love, and which leads persons to set their affections on things above, and not on things below. His faith was not what the apostle James calls a dead faith, " faith without works is dead †;" No, there were works to shew, that it was alive, that by it he was

* Isaiah iv. 6. † James ii. 20.

implanted in Christ the true vine, and therefore brought forth fruit unto God. You know what he was in his spirit, in his walk and conversation. You have seen his humility, his meekness, his patience, his self-denial and heavenly-mindedness. You have seen, how forward he was to promote religious conversation in his intercourse with you; and what a praying spirit he had; how assiduous he was in visiting the sick and afflicted; how tender and sympathizing he was, and how ready to do good unto the bodies and souls of men as he had opportunity. I may very fitly apply those words of the apostle Paul unto this dear servant of Christ, "ye are witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you†." O try to follow him; to imitate his graces and his exemplary life and conversation. Often recollect what he did, as well as what he said, and be ye followers of him as he was of Christ.

I must not dismiss the subject without--4thly, taking some notice of the motive in the text to excite persons to remember their faithful ministers when dead. "Considering the end of their conversation." By this is intended the deliverance they obtain, and the happiness they enjoy at the end of their race; a deliverance from all evil and the possession of all good. "The word (as Dr. Owen observes) is but once more used, and then we render it an escape. "1 Cor. x. 13. *God will with the temptation make an escape*; our translation has it, a way to escape. "It is not therefore merely an end that is intended, "nor doth the word signify a common end, issue "or event of things, but an end accompanied with "a deliverance from, and so a conquest over such

† 1 Thess. ii. 10.

" difficulties

“ difficulties and dangers as men were exposed unto.” In the present world the faithful ministers of Christ are subject to many difficulties, many trials and temptations, many discouragements from within and without; but when death comes, that puts a period to all their conflicts and sorrows, and introduces their immortal spirits into a state of perfect purity and felicity, in the presence and enjoyment of God. We have a saying, that *the end crowns the work*, and this will apply very well unto God’s work of grace in the salvation of his people. In the present world he does much for them in their effectual calling, in their justification, sanctification, adoption, preservation, and the blessed communion they have with him in his ordinances; but the crowning mercy of all is, when the end comes, when their warfare is accomplished, for then they enter into the joy of their Lord; and it is impossible to tell, impossible to conceive, the happiness they possess. “ Whilst in the tabernacle of the body they groan, being burdened;” they have a burden of sin, a burden of affliction, a burden of temptation, a burden of crosses and disappointments; are often mourning on account of the sad defects they perceive in their love and obedience; mourning on account of their distance from God and unlikeness to him; but when the end comes, they are delivered from all their burdens, and their mourning is turned into rejoicing. Now they are filled with love to God; now they see his glory as they never did before; and now they have such enjoyment of him as they never had before. They were told, that heaven is a most delightful place, and they believed it, but are convinced now that one half was not told them. And when Christ comes the second time, then the dead bodies of his saints will

be raised to immortal glory and blessedness, as the apostle beautifully expresses it, "What is sown
 " in corruption will be raised in incorruption, what
 " is sown in dishonour will be raised in glory, what
 " is sown in weakness will be raised in power, what
 " is sown a natural will be raised a spiritual body*." He goes on to say, as one greatly delighted with the subject, "This corruptible must put on incor-
 " ruption, and this mortal must put on immor-
 " tality: So when this corruptible shall have put
 " on incorruption, and this mortal shall have put
 " on immortality, then shall be brought to pass
 " the saying that is written, Death is swallowed up
 " in victory. O death, where is thy sting? O
 " grave, where is thy victory? The sting of death
 " is sin, and the strength of sin is the law: but
 " thanks be to God, which giveth us the victory
 " through our Lord Jesus Christ."

It was to you of this church a very trying and afflictive providence, when in the closing scene of your dear pastor's life, he was incapacitated for his work, by a derangement of his intellectual powers. After kindly waiting some time, you proceeded in manifesting your affection to him, and acted in a manner very becoming your christian character, by taking up a resolution, to wait six months longer, and keep together, in hope that the Lord would restore him unto you with a capacity for farther usefulness. You waited, you prayed, you hoped, you feared: when you received from him an affectionate pastoral letter†, written in a lucid interval with which he was favoured, how did that elevate your hopes, and fill your hearts with joy! But ah! how

* 1 Cor. xv. 42, 43. 44.—53. 54, 55, 56, 57.

† See this Letter at the close of the Sermon.

soon did a dark cloud succeed, which damped all your hopes, and depressed you with fear! At length it pleased the sovereign Lord of all to remove him by death, just at the expiration of the six months of your waiting.

And now it becomes you to bow to Jehovah's holy and sovereign will, who has an unquestionable right to do as he pleases with his own, and who does all things well; and I hope he will teach you to profit by the death of this dear man of God, as well as by his life. Here is a loud call to his family and relatives, a loud call to you, to me, and to others; "Be ye also ready, for at such an hour "as ye think not the Son of Man cometh." May our merciful Saviour help us to listen to his voice, and quicken us by this dispensation!

Will you suffer a few words of exhortation more, and I shall have done. In the first place, be thankful to the Great Head of the Church for giving you such a pastor, for continuing him so long, and making him so useful among you. Whilst many ministers see but little fruit of their labours, he was blessed with a large increase. This you know was the Lord's doing, "for Paul may plant, and Apollos water, but God giveth the increase;"* therefore give him the glory, whilst you have the comfort.

Another piece of advice I offer, is to keep together in the bonds of christian love. It is too often the case, when a minister is removed, for a spirit of disunion and contention to get in among the people. Be assured I do not say this, as having any ground of suspicion concerning you; no, I hope better things, and believe the contrary from

* 1 Cor. iii. 5, 6, 7.

your past conduct. But this I know, the enemy of souls loves to divide the Lord's people, if he can; therefore beware, and still practise the advice which the friend of souls gives you in his blessed gospel, "Follow the things which make for peace, and the things wherewith one may edify another." And again, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace*."

One word more. Wait patiently for the Lord to provide you another pastor after his own heart, to feed you with knowledge and understanding. Though you have sustained a great loss in the death of this good man, yet the Lord can easily repair it. You have had experience of his care and kindness, in giving you valuable useful ministers, one after another; therefore do not distrust, but hope in him, and wait patiently for him in a way of humble faith and prayer, and the use of other proper means. I wish you to observe what immediately follows the text; "Jesus Christ the same yesterday, and to day, and forever." From the connection, it seems to be brought in as a divine cordial under the affliction of losing able and faithful pastors. True it is, they die, and to some persons it is painful to part with them; but Jesus lives, and is always the same. He is the same in his love, the same in his power, the same in his offices, and the same in his relations to his people. He lives in the highest dignity in Heaven as the head of his church; to take care of it and to supply it whilst here upon earth; therefore do not despond, but

* Rom. xiv. 19. Eph. iv. 1, 2, 3-

with a chearful hope commit yourselves and your concerns into his gracious hands; and I trust "he that holds the stars in his right hand," will in due time, direct one to come and fix among you, who shall be "a burning and a shining light," and you shall, as formerly, "rejoice in his light."

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified*." *Amen!*

* Acts xx. 32.

Mr. TROTMAN's LETTER referred to in the SERMON, (p. 22,) which was addressed to his CHURCH a short Time before his Death, and which affords a Specimen of his amiable Spirit.

‘ My dearest Brethren and Sisters in CHRIST.

‘ KNOWING that according to your usual
 ‘ method this is the evening for your stopping as a
 ‘ church, hence the just and very deep sense I have
 ‘ both of your strong affection for me, and the fer-
 ‘ vent supplications you are daily presenting to a
 ‘ Covenant-God on my behalf, made me most
 ‘ chearfully embrace *the first opportunity* on my re-
 ‘ covering, of sending you a few lines. It is with
 ‘ heart-felt-pleasure that I acknowledge *the whole*
 ‘ of your conduct towards me, ever since I have
 ‘ had the honour and happiness of being your pastor
 ‘ (which is now above eighteen years) *has* been such
 ‘ as to make all the difficulties peculiar to my so-
 ‘ lemn office, seem light and easy; your *great re-*
 ‘ *spect* on the one hand, and your *very becoming*
 ‘ *walk* as a church on the other, have strengthened
 ‘ and encouraged my heart, and have also en-
 ‘ creased my earnest desires to exert myself to the
 ‘ utmost, in a dependance on Divine Assistance,
 ‘ for the promotion of your *spiritual and everlasting*
 ‘ *good*.

‘ And

‘ And since it has been the sovereign pleasure of
 ‘ God, by a most afflictive dispensation of his Pro-
 ‘ vidence, to cause me *to be laid aside* from my de-
 ‘ lightful work for a considerable time, during this
 ‘ very trying season you have *superabounded* in your
 ‘ affection for me, and given the strongest proofs
 ‘ of your sincere and hearty *attachment to me*.

‘ In connection with your ardent love to me,
 ‘ and fervent prayers for me as *a church at large*,
 ‘ I must add; that I cannot be sufficiently thankful
 ‘ for *the special affection and care of our dear brethren*
 ‘ *in office*, who are now in every view consulting my
 ‘ happiness and your spiritual advantage, so that
 ‘ under my distressing and painful circumstances,
 ‘ *I have had every thing done by them and you* to re-
 ‘ lieve and comfort me. I therefore now beg,
 ‘ dearly beloved in the Lord, your acceptance of
 ‘ *my most hearty thanks* for all your kindness, and
 ‘ particularly for your constant and fervent prayers
 ‘ to God *for me and mine*. Blessed, for ever blef-
 ‘ sed, be his holy name, I have to inform you,
 ‘ that your supplications (through the intercession
 ‘ of the Great Head of the Church) *have availed*
 ‘ *much*. The change in my situation is truly
 ‘ wonderful, the means used by my worthy friends
 ‘ have been remarkably blessed for *restoring that*
 ‘ *vigor of mind*, so necessary for the discharge of
 ‘ the important duties of my station, that I have
 ‘ now the pleasing prospect of returning to *my dear*
 ‘ *family and flock*,

‘ Much indeed I *have* felt, and *do* feel both for
 ‘ you and them. God grant *your special kind-*
 ‘ *ness in waiting* may not be in vain! If he should
 ‘ be pleased still to answer prayer in *perfecting* the
 ‘ begun mercy, greatly *sanctify* it, and make me

‘ *more useful* among you through it, I shall have
‘ abundant reason to praise him for it. I desire to
‘ say from the heart, *the will of the Lord be done.*
‘ And that the God of love, peace and comfort,
‘ may be *sensibly with you* as a church, over-
‘ ruling all things for your *good*, and his special
‘ blessing rest on your *dear families and friends*, is
‘ the sincere and daily prayer of

‘ Your most affectionate brother,

‘ And unworthy Pastor,

NATH. TROTMAN.

Monday, July 15,
1793.

ADDRESS, &c.

I NOW appear at the grave of the third pastor in that church of Christ over which my deceased friend and brother presided, for whom I have been called to perform this painful service*. May this thought, with the many other considerations the solemnity we are attending is suited to suggest, so affect my mind, as that I may speak, on the present occasion, to the real and lasting advantage of all who hear me!

The excellent man, whose mortal remains are now before us, was called, by grace, early in life. This being his honour and happiness, he soon resolved to devote himself to the service of God, in the christian ministry, earnestly desiring to be honoured, as an instrument of spreading that glorious gospel, among others, the power of which had been felt, by himself.

Such being the determination of himself and his friends, and both rightly judging, it was highly proper a regular education should precede that arduous employment, measures were taken for his admission to that great blessing. With this view, on proper recommendations, and after suitable trial, he was introduced to that evangelical seminary of religion

* The Rev. Mr. Mordecai Andrews, and the Rev. Mr. Edward Hitchin, were the former pastors here referred to.

and learning, the academy, now at Homerton, where the two former pastors of the church were educated, and from which many respectable churches and congregations both in this great city, and in various parts of the country, have been well supplied.

Should any be solicitous to know, how he behaved in that house of instruction, it is but justice to declare, that his deportment was such as to procure him an high place in the esteem of his fellow-pupils, his tutors, his constituents, and indeed, of all to whom he was known. During this situation, deeply impressed with the conviction, that, not merely the truth and reality, but the vigour and power of religion, were of the last importance to an acceptable and useful discharge of the sacred office for which he was designed, he laboured, not only to know and manifest, that he was a sincere and real, but likewise to experience and discover, that he was an established and improving, christian. However, intent as he was on the attainment of these inestimable blessings, that object did not wholly terminate his pursuit; far from it. Thoroughly penetrated with the persuasion, that he entered the academy, and was continued there, with a view to his acquiring various branches of human learning, and that their acquisition would be of vast importance to the reputable and useful discharge of the work before him, he pursued those of them to which his attention was called, with unremitting constancy and indefatigable diligence.—Not unduly solicitous to stand before the public, but most earnestly desirous, whenever he came forward under the sacred character for which he was intended, to appear properly qualified for discharging the various and important duties demanded by it, he cheerfully continu-

ed

ed the whole time appointed for his studies, and conscientiously endeavoured to spend that time to the best advantage: Nor were his perseverance and exertions, for this purpose, without a blessing.

But was his behaviour, while looking to the christian ministry, thus to his credit, his conduct, after he had entered on that great office, was equally to his honour. Those who knew him, especially those with whom he was particularly connected, must be sensible, that he was "a workman who needed not to be ashamed*." Far from imagining, that he was to leave his studies, when he left the academy, he continued an hard student, amidst the great variety of his public labours. Being conscientiously attentive to his own improvement in the closet, the effects of his assiduity undeniably appeared, whatever duty of his honourable station was performed by him. Did he lead the addresses of the people to that incomparably glorious and adorable object to whom alone they are to be directed? he did it with a seriousness, pertinency, and fervour, which gave full evidence, that he was a man of prayer, one who was qualified for, habituated to, and took delight in, this comprehensive and important part of worship. Did he stand forth, as a preacher? he appeared eminently furnished for this part of his office. The most weighty truths and duties of religion, especially that grand subject of the christian ministry, Jesus Christ as crucified, were the matter of his sermons, and the manner in which he delivered them was well suited, under the divine blessing, to inform, affect and influence his hearers. To express this part of his character, in one word, he was an evangelical, experimental,

* 2 Tim. ii. 15.

practical,

practical, and useful, preacher. As a pastor he was faithful, vigilant, and unweariedly diligent; indeed, such were his exertions under this character, so continual, and so strenuous, that, in a degree, the same might be said of him, which was declared concerning his divine master, that "the zeal of God's house ate him up*." Incessant attention to the constantly returning duties of his holy function, not only impaired his strength, and exhausted his spirits, but, perhaps, in part, brought him to this "house appointed for all living.†"

Such was the deceased, as to his public character; but, is this all which may be said to his commendation? Certainly not. His "conversation" in every light, was "becoming the gospel of Christ‡." He was a kind and tender husband, a wise and indulgent parent, a steady and faithful friend, an agreeable and improving companion, and to all with whom he was conversant, sincere, humble, and obliging. Thus truly excellent was his whole character, but let it never be forgotten, all this he was by "the grace of God which was with him§." Nor can I satisfy myself in finishing this brief sketch of his disposition and deportment, without assuring you, that to this grace alone he looked for assistance, and on this grace alone he trusted for acceptance.

On a review of what has been laid before you, it is natural to suppose, some are ready to enquire, what was the conclusion of a life so eminently spent for the most important purposes? To an enquiry so proper I shall endeavour briefly to give satisfaction. My friend and brother was certainly blessed with a strong constitution, but a well built frame is open to

* John ii. 17. † Job xxx, 23. ‡ Phil. i. 27. § 1 Cor. xv. 10.
disease,

disease, is conquerable by death; so it appears in the instance before us. Some time past, it was the pleasure of him who "doth according to his will" in the army of heaven and among the inhabitants of the earth; whose hand none can stay, and to whom no one has a right to say, what dost thou;* to permit a disorder to appear, which first interrupted, and then terminated, his capacity for active life. This was a dispensation not a little mysterious, that so amiable a man, so eminent a christian, so well furnished, zealous, acceptable, and successful a minister, should be, for a time partially, and at length totally, laid aside, when, to human view, he was in the midst of his days and usefulness,—but—submission and approbation are the duty and interest, even of those who are most concerned in the affecting event! The infinitely perfect governor of the church and of the world, will have it known and acknowledged, that he has not only an uncontrollable power, but an indisputable right, to dispose of all persons and of all things, as he pleases.

As to his death, it was "the common death of all men†"—he was removed from our world in the natural way; but, with pleasure, I inform you, there were circumstances attending the great change peculiarly kind to himself and to his friends. Indeed, during the continuance of the malady which put a period to his days on earth, he was indulged with such degrees of mental capacity as afforded opportunities for conversation and behaviour that were highly acceptable to such as were present, and the accounts of which gave great pleasure to his distant friends; even on the day he died, he was remark-

* Dan. iv. 35.

† Num. xvi. 29.

ably composed and chearful, but, in death itself, his Heavenly Father peculiarly favoured him. His removal was instantaneous, "the last enemy" was not suffered to make those slow and gradual approaches to him, which he does, even to many of those for whom he is conquered. His dismissal, as far as human view could penetrate, was easy, free from those painful sensations, which, to some of the most eminent servants of God, precede and attend the separation of soul and body. To which may be added, that as his death was instantaneous, and easy, it was, (if I may be allowed the expression,) devotional also. While engaged in his beloved duty of prayer (happy transition!) he was removed to the state of most delightful and everlasting praise, the state, where his disembodied spirit, with a transport not to be fully expressed or apprehended by us mortals, looks forward to that great day, when the body, to which it was once united, and to which it shall be united again, though now "sown in corruption, dishonour, "weakness, and natural," or *animal*, shall, by the all-subduing energy of "the second Adam, the "Lord from Heaven, be raised in incorruption, in "glory, and spiritual†." Thus lived, and thus died, the excellent man, to whose interment we are now witnesses; and, on a review, may I not justly address all present, in that well known language of the devout Psalmist, "Mark the perfect man, "and behold the upright; for the end of that man is peace‡".

On the mention of this comprehensive and important exhortation, the question naturally arises, With what view are we to "mark the perfect;" to what purpose are we to "behold the upright?" What valu-

* 1 Cor. xv. 26. † ver. 42, 43, 44. ‡ Ps. xxxvii. 37.
able

able end is to be answered, by an attention to the life and death of one of this character, especially, when rendered peculiarly conspicuous by an advancement to a public station, particularly in the religious world? Thus I am immediately brought to the improvement which should be made of this more than commonly very speaking Providence, permit me, therefore, to address a few general hints to your serious consideration, which strike me, as suited, by the blessing of God, to secure this.

And surely the event, which has now brought us to this repository of the dead, with particular strength and clearness, directs itself to the family of the deceased. A connection with one of his uncommonly excellent character, whether conjugal, filial, fraternal, or whatever term implying domestic relation may be used to describe it, was a great privilege, was an high honour; that connection which once subsisted is now dissolved, never, never to be renewed more; an account must be given of the manner in which the advantages enjoyed under it have been regarded: His death, therefore, should excite those who were, in the just mentioned ways, connected with him, to manifest, to all around them, that his excellent instructions, his engaging example, and his affectionate prayers, have not been in vain; to manifest this, by wishing and striving to be followers of him as far as he was a follower of Christ, for no farther ought he or any other man ever to be followed. Thus may they indulge the pleasing hope, that they shall meet him with joy, at that day, when he, and all to whom he was related in this world, shall appear before the same grand and impartial tribunal.

You, my brethren in the christian ministry, will, I am certain, permit me to say, that the instance of mortality now before us, in a peculiar manner, concerns us. One of our number, with whom we frequently joined in friendly converse and religious exercises, one, whom we greatly esteemed, and who entertained and expressed a brotherly affection for us, has left our world, never more to resume his station in it. Some of us, under the weight of advancing years and increasing infirmities, are bending to the earth, plain intimation that the hour is not very distant when we must be laid in it; others of us are in the middle, and others in the younger part of life, to what does the affecting object present to our view call us? To what? "to work while it is day," as knowing that "the night cometh," will come certainly, and is every moment coming nearer and nearer, "when no man can work*." Life, and capacity for action, must both end, and are both uncertain; yes, they may close when we and our friends think not of it. May we feel the force of the solemn thought, to inspire us, with an unabating ardour, in performing the duties, and to animate us, with an undaunted magnanimity, while we are passing through the difficulties, of our holy ministry!

Many of that numerous congregation, which attended the deceased, are, without doubt here, to behold the funeral of him who lately laboured among them, and to express their concern for his removal; to such, I would say, while thankful, that you were brought and continued under his ministry, and sensible, that you shall see his face and hear his voice no more, seriously ask your-

* John ix. 4.

selves, what have been the effects of his ardent desires and unceasing exertions, for your spiritual and eternal advantage, those desires and those exertions, which were known to him, who is not only every where present, and knows all things, but who particularly observes what passes where any profess to worship him, and to whom a most minute account must assuredly be given of the manner in which his ministers and his gospel have been treated?—Perhaps, when reflecting on what has passed, while you have been his hearers, some of you may be conscious, that you have been inattentive, unimpressed, and uninfluenced, under his ministrations; indeed, that you have “re-
 “ jected the counsel of God against yourselves*.” If so, I must, in faithfulness, tell you, your case is deplorable, but, I rejoice to add, not desperate. It is true, that “All flesh is grass, and all the
 “ goodliness thereof as the flower of the field;” but it is equally true, that “the word of the Lord
 “ abideth for ever, that word which, by the gos-
 “ pel, is preached to you†.” Read and meditate on this inestimable revelation of truth and duty, in your own houses, and regularly attend the stated dispensation of it, in the house of God, accompanying those sacred services, with prayer for a blessing on them; and may you happily experience, that, though he who ministered this word to you be dead, and you shall never be honoured with his labours more, the same sovereign and powerful grace, to which he continually directed his hearers, for a blessing on the word, so operates on your hearts, as to bring you under the saving influence of its various and valuable discoveries!—But I

* Luke vii. 30.

† Isa. xl. 6. 1 Pet. i. 24, and last.

hope and believe, that to many of you, his zealous endeavours to promote your best interests have not been in vain; that his faithful ministrations have, not only been pleasing, but profitable, not merely acceptable but useful: such of you, I would exhort, while you retain and express an esteem for the instrument, ever remember, he was not the agent, and that one great end, for which the inestimable "treasure" of the gospel is put into "earthen vessels," or the dispensation of it committed to men of like passions and infirmities with those who hear them, is, "that the excellency of the "power," which, at any time, renders them successful, "may" appear to "be of God and not "of them*." To God, then, ascribe the whole glory of the benefit you have received from your late minister, and upon him depend, in the use of all appointed means, that, under the constant communications of his rich grace, you may "go on to "perfection†."

But, does the Providence, to which our attention is now directed, call for an improvement, from his family, his brethren in the ministry, and his congregation at large, certainly you, who compose the respectable church lately under his pastoral care, should be, especially, solicitous to learn those lessons, which his removal from your sacred society is suited to inculcate.—Review, my much esteemed friends, with gratitude, the former kindness of God towards you, particularly the time (of which I have a distinct remembrance) when, by a succession of trying dispensations, your numbers were so reduced, as that, the few who were left, met, with a design, after having committed each other to God in prayer, to dissolve the religious connection which

* 2 Cor. iv. 7.

† Heb. vi. 1.

had for many years subsisted between them—but—
 “ God’s thoughts are not as man’s thoughts, His
 “ ways are not as man’s ways*”:—At that very
 meeting, information was received, which led to
 the introduction of that amiable man, who was
 chosen and blessed by Heaven, to lay the founda-
 tion of your succeeding and present prosperity.—
 Think, (and while you think, be thankful, for this
 great instance of God’s kindness towards you)
 with what a pleasing unanimity, an unanimity not
 always found, even in christian societies, especially
 when large, your late worthy pastor was settled
 among you.—And often reflect how greatly you were
 indulged, by the God of Providence and Grace,
 in the continuance of his life and labours for so
 many years; in the uncommon acceptance and
 success, with which, through the whole time, his
 attempts to serve you were honoured; and in the
 uninterrupted harmony, which, to your mutual ad-
 vantage and the glory of God, was maintained
 between him and you. May every instance of the
 divine goodness engage to obedience!

Your justly esteemed shepherd is dead, but re-
 member “ the Shepherd, the good Shepherd†,”
 still lives, and will live for ever. Hear his ani-
 mating language, “ I am he that liveth, and was
 “ dead, and behold ! I am alive for evermore‡!”
 and may the grand declaration inspire you with an
 holy ambition, to conduct yourselves as under his
 eye, and the subjects of his kingdom!—Strive to
 maintain a strict union among yourselves, remem-
 bering who has said, “ By this shall all men know,
 “ that ye are my disciples, if ye love one another§;”

* Isaiah lv. 8.

† Rev. i. 18.

‡ John x. 11.

§ John xiii. 35.

recollecting

recollecting also, that the sheep should keep particularly close to each other, when the shepherd is gone.—“Not forsaking the assembling of yourselves together (as the manner of some is)*;” be constant and persevering in attending your meetings, as a church, both on Lord’s days and on other days, especially your meetings for prayer. You have been reputably distinguished, by this laudable practice hitherto, be on your guard then, against the numerous temptations with which this busy and pleasure-loving place abounds to a contrary conduct.—Not only in an attendance to all appointed means, wait on, but, in the exercise of faith, hope, and patience, wait for, the divinely glorious Head of the Church, who, when he sees proper, will appear in your favour; never forgetting, that, “he who believeth shall not make haste†.”—Remember, you profess yourselves, Protestant Dissenters of the congregational denomination, see to it, therefore, that your whole deportment be uniformly consistent with this profession. Value persons, both in public characters and in private life, of other descriptions, in the religious world; heartily wish success to the gospel among them, and greatly rejoice, whenever you see, read, or hear of it’s success. But do the clergy and laity of the established church, do the other denominations of protestant dissenters, do the methodists of the different divisions which have taken place among them; do they resolutely avow the principles, and firmly adhere to the practices, by which they are distinguished; and shall not we, as resolutely avow those principles which we apprehend to be the truth; and as firmly adhere to those practices which we consider as the ways, of the

* Heb. x, 25.

† Isa. xxviii. 16.

Lord Jesus? I speak not these things from the least suspicion, that you will depart from them, your behaviour hitherto, especially during the late trying visitation, gives pleasing prospect of a contrary conduct—but, what I say, arises from a persuasion, that we live in a day, wherein it becomes the ministers of the gospel to be particularly explicit, and faithful, and the professors of religion to be as particularly steady and watchful. “Behold” (says our Divine Master to one of his churches, and in the same language he addresses all) “I come quickly, hold that fast which thou hast, that no man take thy crown*,” and be assured, that a consistent, unshaken, perseverance in a practical attention to his will, will diffuse a glory over the person and society thus honoured, which cannot be imparted to the greatest monarch on the face of the earth, from the brightest crown worn by him. May this adorable Saviour and Sovereign of the church, in his own time and way (which are always the best) settle a pastor over you, who, being “like minded†,” with the excellent man on whose breathless body the gloomy mansion, now open, is soon to be closed, and with his worthy predecessors in the pastoral office, shall go before you, in the faith and order of the gospel, to his own comfort, your advantage, and the divine glory!

And now, having thus distinctly addressed those who are more immediately concerned in the solemnities of this day, I cannot satisfy myself in dismissing you, without directing a few general hints, to the numerous assembly around this grave.

When I consider, that within the place where we now stand, some who groaned and died, under the

* Rev. iii. 11.

† Philipp. ii. 20.

weight of civil and ecclesiastical tyranny, were laid; I cannot decline this opportunity, of congratulating you, and myself, upon the important difference which there is between their and our situation. They were denied what we enjoy, not only stated seasons of worship on the first day of the week, but opportunities for such occasional services as that with which we are now favoured. The consideration of this difference between those respectable men and ourselves, should awaken our solicitude, as to be thankful to a kind Providence, and those whom it uses as instruments for preserving these invaluable blessings, to us, so to improve these opportunities, for all the purposes to which they are adapted. And, various are the ways, in which the present opportunity should be improved by us all.—Here, we are pointed to the entrance of sin into our world, and the mischief it has done in this part of the creation: “In Adam all die*.”—Here, we are led to reflect on the unavoidable certainty of our own death, with our entire uncertainty as to the time, place, and manner of our removal.—Here, we are loudly called upon to see to it, that we are prepared for that great change. Wretched is the man, to whom death comes, when he is not ready; but, happy he, who is truly fit to receive his stroke; wretched the one, happy the other, beyond the power of language fully to describe, or the ability of thought perfectly to apprehend, in the present state: surely, therefore, a preparation for death is of the last importance.—What we now behold, then, should excite each of us seriously to enquire, ‘Am I in possession of this ‘preparation?’ Would we know, whether this be

* 1 Cor. xv. 22.

our happiness or not, let us ask ourselves, ‘ Have
 ‘ we seen and felt that we are sinners, and so need
 ‘ that admirable provision which the mercy of God,
 ‘ exercised through the mediation of Jesus Christ,
 ‘ has made and revealed for the salvation of such ?
 ‘ Do we understand, assent to, approve of, and
 ‘ fix our entire dependance upon, this mercy, for
 ‘ our own salvation ? And, does what we call our
 ‘ belief of the gospel, lead us to entertain and express
 ‘ a constant practical regard to the requirements of
 ‘ the law ?’

To close the whole—Whatever be the result of
 this great enquiry, whatever be our present state,
 frame, and conduct, may we all be made thus
 ready to leave this world, that so we may die, not
 merely in safety, but with comfort, and pass
 through death, to that blessed state, “ where there
 “ shall be no more death, neither sorrow, nor cry-
 “ ing, nor any more pain ; for the former things
 “ are passed away* ;”—where holiness and happi-
 ness shall reign in perfection, for ever and ever !

* Rev. xxi. 4.

F I N I S !

[The page contains faint, illegible text, likely bleed-through from the reverse side.]

The logo of the British Museum, featuring a crown above the words "BRITISH" and "MUSEUM" in a circular arrangement.

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